1: Jochelson E-5 (1900-01) 1908 R94 Koryak R94

one house to another is observed only in summer, since otherwise success in sealing may be brought to an end. But during the whale festival, families that are not interrelated bring into the house where the celebration takes place wood, dishes, food, and sacrificial grass. They build a fire jointly, and cook together. On the other hand, before the celebration takes place, all the bedding and the skin covers of the sleeping-rooms are taken out of the house. Temporarily the house is thus transformed into a ceremonial house.

In connection with this it may be mentioned, that, during the Koryak fair on the Palpal Mountains, which I visited, the Reindeer Koryak built a common oblong reindeer-skin tent. Each family covered a part of the tent with their own reindeer-skins. The house formed a long passage, on both sides of which the sleeping-rooms of the separate families were put up. In two places, near the foci of the oval, two hearths were built for general use. The Chukchee families that were present at the fair each put up a separate tent.

Not all the Maritime Koryak have transferred the ceremonies connected with the whale festival to white-whale hunting, as it is done in the villages of Paren, Kuel, and Itkana. The Koryak of Kamenskoye and Talovka told me that they celebrate the equipment of the white whale for the home journey without any particular ceremonies, right on the seashore, the customs being the same as those in practice after the capture of seals. They cut off the head of the captured white whale or seal, put berries in its mouth to feed it, hang sacrificial grass around it, and, turning its face seaward, pat it, and say, —

"I'nnaa a'tĕi vo'ten aya'yan. ı'mıñ qaitumgıya'nvo hewñava'ta: mıḷḷalai'
"Soon to-day with(this) tide (come). All relatives induce: come
kınemık."
on."

That is, "When the next high tide comes, induce all your relatives to come with you to visit us."

Then they add, "Go around the flippers of those who do not wish to come."[1] Thereupon they turn the face toward the village, and exclaim, "Uph, (he) has come!" (Gık, y'etti!)

The Koryak think that this incantation has the effect of bringing sea-animals with the following tide. Before sending off the head, they cut off a piece of the white whale's or the seal's liver; and the Koryak maintain that the liver of the next animal caught will lack a piece at the same place.

The Reindeer Koryak from the Taigonos Peninsula, a number of whom carry on sea-hunting on a small scale during the summer, after having procured a white whale, offer a sacrifice of a reindeer or a dog to the master of the sea (añqa'ken-etı'nvıla"n). They cut off a piece of fat from the white whale or seal, and, throwing it into the fire, they say, "Come back later on."

[1] The Koryak words represented by this last sentence could not be literally translated.